

# The Mirror

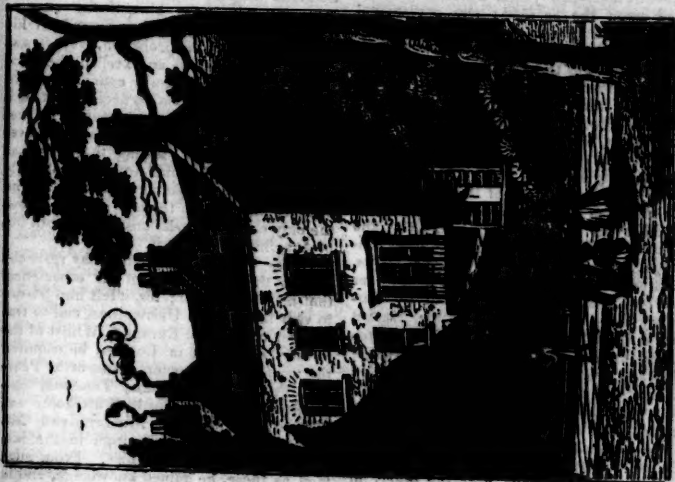
LITERATURE, AMUSEMENT, AND INSTRUCTION.

No. 836.]

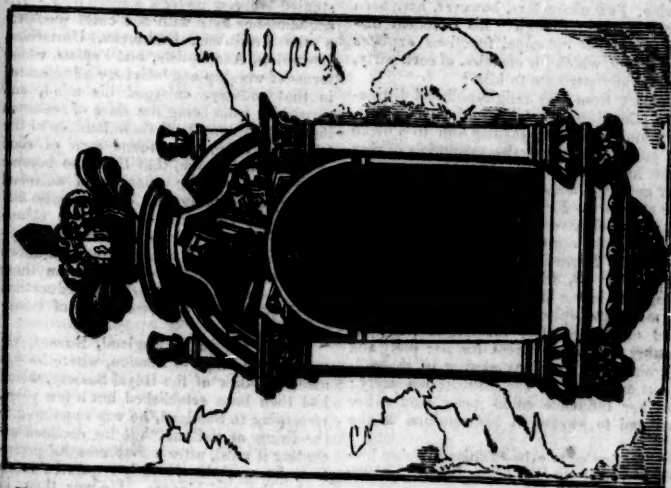
SATURDAY, JUNE 3, 1837.

[PRICE 2d.]

## MEMORIALS OF BISHOP BURNET.



RESIDENCE IN ST. JOHN'S SQUARE, CLERKENWELL.



TOMB IN ST. JAMES'S CHURCH, CLERKENWELL.

## MEMORIALS OF BISHOP BURNET.

Few persons stand out from the canvass of English history so boldly as GILBERT BURNET, Bishop of Salisbury. He lived from 1643 to 1716, an era in which occurred the most memorable events in our history. In those seventy-two years, Charles the First died upon the scaffold; our government passed through every grade of change, from open republicanism to uncontrolled despotism—there was the despotism of the army, and the despotism of Cromwell. It was the period of the war-struggle for supremacy between Protestant Episcopacy and Protestant dissent, and Popery, in which James the Second was ejected from the throne, and a new dynasty was admitted. All these events were the consequences of the great principle that then came for ever to be decided—whether the will and the interests of the people, or of the king, are to be most consulted in the conduct of our national affairs.

It has been well observed that happily for his own mental tranquillity, but unfortunately for his contemporary fame, Burnet was a firm advocate for universal toleration. Living at a period when political partisanship and religious bigotry were stimulated to frantic excesses, it ceases to be a cause of astonishment that he was never entirely trusted, nor unreservedly praised, by either of the extreme parties which then convulsed the nation—each was then struggling to obtain supreme dominion over the other, in the civil and religious institutions of our constitution.\* Yet, amidst this chaos of human affairs, Burnet was a conscientious divine. Few characters, however, have been more abused: though "his excellent discharge of his episcopal functions expiates the errors, which his enemies, of each party, so liberally attribute to him.†

Apart from this religio-political distinction, the literary celebrity of Bishop Burnet, more especially entitles him to a niche in our collection of the memorials of men who have lent a grace to the literature of our country; and, with this impression have we chosen the Engravings on the preceding page, which have been executed from drawings made by our own artist.

Gilbert Burnet was born at Edinburgh, September 18, 1643. His father was "a proficient in the knowledge of the civil law," a moderate episcopalian, and became a lord of session after the Restoration: his mother was very eminent for her piety and learning, and a zealous admirer of the religious discipline of the presbyterian party; but her influence could never induce her husband to swerve in his adhesion to the

cause of monarchy and the episcopal church. Under his parents, the early education of Burnet was pursued, and the fruits of their instruction and example are apparent throughout his career.

Burnet was subsequently educated at the college of Aberdeen. There is no law in Scotland limiting the age at which a minister may take upon himself the cure of souls; consequently, having passed all his examinations and his probation, Burnet was offered by a kinsman an excellent benefice in the centre of his family connexions, and he had no restraint upon his decision but such as was dictated by his own heart. Burnet was only eighteen, but he was victor over the temptation; for, feeling that this was an age at which he could not conscientiously accept so responsible an appointment, he declined the living, though his father was the only one of his relations who did not importune him to accept it.

It was well for Burnet, in many respects, besides the satisfaction of his conscience, that he thus decided; for, it left him leisure to visit the English Universities, and to travel over continental Europe. Whilst at the former, and when in London, he acquired the friendship of Doctors Cudworth, Pearson, Fell, Pocock, Wallis, Tillotson, Stillingfleet, Patrick, Lloyd, Whitecol, and Wilkins, Sir Robert Murray, and Mr. Boyle; names deservedly high in the history of our national worthies. From such men as these, he gained knowledge, and in their example obtained confidence to maintain the cause of truth in all things.

In 1664, he visited Holland, where he studied Hebrew under a learned Jew. His acquaintance here with the chief members of the Arminians, Lutherans, Unitarians, Brownists, Anabaptists, and Papists, whose forms of worship and belief are all tolerated in that country, enlarged his mind, and saved him from being the slave of sectarian bigotry. Amongst all these families of the Christian tribe, "he found men of such real piety and virtue, that there he became fixed in that strong principle of universal charity, of thinking well of those who differed from him, and of invincible abhorrence of all persecutions on account of religious dissensions; which have often drawn upon him the bitterest censures from those who, perhaps, by a narrower education, were led into a narrower way of thinking."

On his return to England, Burnet remained some time in London, where he was made a Fellow of the Royal Society, which had then been established but a few years. Returning to Scotland, he was appointed to the living of Saltoun, but he declined accepting it until, after a four months' probation, he was unanimously requested to do so by the parishioners. He was then, in

\* Introduction to a New Edition of Bishop Burnet's History of His Own Times. Imperial Classics. London: W. Smith, 1837.

† Pennant.

C.E.L. 7-406  
Mac E.L. 77-7  
S. 77-330.

the year 1665, ordained priest by the bishop of Edinburgh.

"During the five years he remained at Saltoun, he preached twice every Sunday, and once more during the week; he catechized three times during the same period, so as to examine every parishioner, old and young, thrice in the compass of a year: he went round his parish from house to house, instructing, reproving, or comforting the inhabitants as occasion required; those who were sick he visited twice a day; he administered the sacrament four times in the year, personally instructing all that gave notice they intended to receive it: all that remained above his own necessary subsistence, in which he was very frugal, he distributed in charity. A particular instance of his liberality was related by a person who then lived with him, and who afterwards was with him at Salisbury. One of his parishioners was distrained upon for debt, and came to our author for some small assistance, who inquired how much would again set him up in his trade. The debtor named the sum, which a servant was immediately ordered to pay him:—'Sir,' said the domestic, 'it is all we have in the house.'—'Well, well,' replied Burnet, 'pay it to this poor man; you do not know the pleasure there is in making a man glad.' Thus, as he knew the concerns of his whole parish, treated them with tenderness and care, and set them a fair example of every article of that duty which he taught them, he soon gained their affections, not excepting the presbyterians; although he was then the only man in Scotland that made use of the prayers in the English church liturgy."\*

In 1669, the University of Glasgow elected him to be the Professor of Divinity, when Dr. Leighton succeeded in persuading him to quit his parish and accept the chair. In this office, Burnet may be said to have combined the duty of a professor with the assiduity of a school-master; to do which he was obliged to study hard from four till ten in the morning, the rest of the day being allotted either to his pupils, or to hearing the complaints of the clergy. He wrote a work, entitled *A Modest and Free Conference between a Conformist and a Non-conformist*, which gained him much credit among the friends of moderation. He also compiled *Memoirs of the Duke of Hamilton*; and now much patronized, having occasion to visit London, he was offered a Scottish bishopric, which he refused. On his return to Glasgow, he married Lady Margaret Kennedy, daughter of the Earl of Cassilis. In 1672, he wrote *A Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland*, being a defence of the Perogatives of the Scottish crown against Buchanan and his followers.

\* Life of Dr. Burnet, by his son.

This production, so inconsistent with the general tenour of his conduct and opinions, gained him favour at court, and he was again offered a bishopric, which he refused. In 1673, he was, however, made chaplain in ordinary to the king; and was in high credit both with Charles and the Duke of York. This court favour did not last long, when, in consequence of the machinations in favour of popery, he inclined to the opposition party in the Scottish parliament.

For personal security, Burnet now resigned his professorship, and removed to London, when he was coldly received by the king, and struck off his list of court chaplains. Being considered a sufferer for his principles, he obtained the appointment of preacher at the Rolls' Chapel, and was chosen lecturer of St. Clement Dane, Strand.

The nation being, at this period, in great alarm at the spread of popery, Dr. Burnet undertook *A History of the Reformation in England*, the first volume of which appeared in 1679, when the affair of the popish plot was in agitation. The work was received with great applause, and procured for the author the unprecedented honour of thanks from both houses of parliament: the second volume appeared in 1681; but, the third, which was supplementary, not until 1714. This elaborate performance is usually considered the most valuable of all Dr. Burnet's writings.

The high character of Dr. Burnet as a divine caused him to be sent for by the witty and profligate Earl of Rochester, when exhausted by headstrong libertinism, he was sinking into the grave at the early age of thirty-three. The result of his conferences with the dying nobleman, he subsequently published in *An Account of the Life and Death of the Earl of Rochester*, a work honoured with the unqualified praise of Dr. Johnson for its argument, purity, and elegance. About this time also, Dr. Burnet gave a characteristic proof of his conscientious sincerity, by writing a letter to the king, censuring alike his public misgovernment and private vices. This letter Charles, quite as characteristically, threw into the fire, and spoke of the writer with great displeasure.

Dr. Burnet's connexion with the opposition party, now became intimate; he attended to the scaffold Lord William Russell, and his speech there is said to have been written by Burnet. At this time, thinking him self in some danger, he visited Paris; and such was the anger of the court, that in 1684, he was discharged from his lecturship by the King's mandate, and forbidden to preach any more at the Rolls' Chapel. He, however, published, during this period, several works in favour of liberty, and Protestantism; and wrote the lives of Bishop Bedell and Sir Matthew Hale.

On the accession of James II., Dr. Burnet retired, and made a tour in France and Italy, of which he published an account in letters addressed to Mr. Boyle. At the close of his tour, he was invited to the Hague by the Prince and Princess of Orange, and had a great share in the councils relative to England. This conduct naturally exciting the anger of James, he insisted on Burnet's dismissal from court, which demand was formally complied with; but his influence remained the same. The King also caused a prosecution for high treason to be commenced against him in England, and demanded his person from the States; who refused to give him up, as he had recently obtained naturalization, previously to his marriage with a Dutch lady of large fortune.

In the great event of the Revolution, as already observed, Burnet took an exceedingly active part; and accompanied the Prince of Orange in his expedition to England, as chaplain. At the settlement of the kingdom, he was rewarded for his services with the bishopric of Sarum, or Salisbury. On taking his seat in the House of Lords, he displayed his usual moderation in regard to the nonjuring clergy and dissenters; but, in a pastoral letter to his clergy, having absurdly stated the right of conquest as the ground of the title of William and Mary to the crown, it gave such offence, that, by a party manoeuvre, the letter was ordered to be burnt by the common hangman.

On the death of Queen Mary, Bishop Burnet published an eulogistic *Essay on her Character*, and was appointed preceptor to the Duke of Gloucester, son of the princess Anne. Having lost his second wife, he married Mrs. Berkeley, a widow lady eminent for her piety and learning.

In 1699, Bishop Burnet published his *Exposition of the Thirty-nine Articles*, which incurred the censure of the lower house of Convocation, but is esteemed a standard work on the subject. The scheme for the augmentation of poor livings out of the first fruits and tenths due to the crown, originated with Dr. Burnet, whose pen, during the remainder of his life, was never idle.

This active prelate died of pleuritic fever on March, 1715, in the seventy-second year of his age, leaving in MS. his well-known *History of his Own Times*, with *An Account of his Life*, which was published by his son, Thomas, in 1723-24. He left also two other sons.

The house shown in the first Engraving, in its original condition, was the town residence of the Bishop: it is situated in St. John's Square, Clerkenwell, a spot otherwise of considerable literary interest. The Bishop was buried in the church of St. James, Clerkenwell, wherein was erected

the handsome mural monument shown in the second Cut; and, on the old church being taken down in 1787, the remains and this memorial were carefully preserved, and subsequently placed in the new church.

Upon inspection of the premises a few days since, we found them somewhat altered since the date of our artist's sketch. The house is now divided into two tenements, with an arched thoroughfare in the centre, leading to a court of small houses in the rear, or what may have formerly been the garden of the mansion. We were told that not a vestige remained of the original interior fittings: but upon the first floor are the cases of two bay-windows of fine proportions.

The good bishop died in this mansion; and, such was the fanaticism of the times, that his remains could not be carried in peace to St. James's church, which is but a short distance from St. John's Square; for, the vile rabble threw dirt and stones at the funeral procession. Surely, this is a refutation of *Vox populi, Vox Dei*.

### Spirit of Discovery.

#### STEERING BALLOONS.

[Now that the Ballooning season has commenced, it may be interesting to glance at a few of the propositions which have been made for adapting Aerostation to useful purposes. The following is extracted from Mr. Dick's *Christian Philosopher*, (fourth edition,) a work of excellent aim, and ingenious execution; the present subject being admirably brought within its range.]

We have heard of some pious people who have mourned over Air Balloons, and lamented the folly of mankind in studying their construction, and witnessing their exhibition. Such dispositions generally proceed from a narrow range of thought, and a contracted view of the Divine Economy and arrangements in the work of Redemption. Though the perversity of mankind has often applied useful inventions to foolish, and even vicious purposes, yet this forms no reason why such inventions should be decried; otherwise the art of Printing, and many other useful arts, might be regarded as inimical to the human race. We have reason to believe that air balloons may yet be brought to such perfection, as to be applied to purposes highly beneficial to the progress of the human mind, and subservient, in some degree, for effecting the purposes of Providence in the enlightening and renovation of mankind. For this purpose, it is only requisite that some contrivance, on chemical or mechanical principles, be suggested analogous to the sails or rudder of a ship, by which they may be moved in any direction, without being di-

rected solely by the course of the wind; and, there can be little doubt that such a contrivance is possible to be effected. It requires only suitable encouragement to be given to ingenious experimental philosophers, and a sufficient sum of money to enable them to prosecute their experiments on an extensive scale. To the want of such pre-requisites, it is chiefly owing, that the hints on this subject, hitherto suggested, have either failed of success, or have never been carried into execution. A more simple and expeditious process for filling balloons has lately been effected—the use of the *parachute*, by which a person may detach himself from the balloon, and descend to the earth, has been successfully tried,—the lightning of heaven has been drawn from the clouds, and forced to act as a mechanical power in splitting immense stones to pieces, the atmosphere has been analyzed into its component parts, and the wonderful properties of the ingredients of which it is composed, exhibited in their separate state: and why, then, should we consider it as at all improbable that the means of producing a horizontal direction in aerial navigation, may not soon be discovered? Were this object once effected, balloons might be applied to the purposes of surveying and exploring countries hitherto inaccessible, and of conveying the messengers of divine mercy to tribes of our fellow-men, whose existence is as yet unknown.

We are certain, that every portion of the inhabited world must be thoroughly explored, and its inhabitants visited, before the salvation of God can be carried fully into effect; and, for the purpose of such explorations, we must of course, resort to the inventions of human genius in art and science. Numerous tribes of the sons of Adam are, doubtless, residing in regions of the earth with which we have no acquaintance, and to which we have no access, by any of the modes of conveyance presently in use. More than one-half of the interior parts of Africa and Asia, and even of America, are wholly unknown to the inhabitants of the civilized world. The vast regions of Chinese Tartary, Tibet, Siberia, and the adjacent districts; almost the whole interior of Africa, and the continent of New Holland—the extensive isles of Borneo, Sumatra, New Guinea, and Japan, the territory of the Amazons, and the internal parts of North America, remain, for the most part, unknown and unexplored. The lofty and impassable ranges of mountains, and the deep and rapid rivers, which intervene between us and many of those regions, together with the savage and plundering hordes of men, and the tribes of ravenous beasts, through which the traveller must push his way—present to European adventurers, barriers which they cannot expect to surmount, by the ordinary modes of conveyance, for a lapse of ages.

But, by balloons constructed with an apparatus for directing their motions, all such obstructions would, at once, be surmounted. The most impenetrable regions, now hemmed in by streams and marshes, and lofty mountains, and a barbarous population, would be quickly laid open; and cities and nations, lakes and rivers, and fertile plains, to which we are now entire strangers, would soon burst upon the view. And the very circumstance, that the messengers of peace and salvation descended upon such unknown tribes from the region of the clouds, might arouse their minds, and excite their attention and regard to the message of Divine mercy which they came thither to proclaim. Such a scene (and it may probably be realized) would present a literal fulfilment of the prediction of "*angels flying through the midst of*" the aerial "*Heaven*, having the everlasting gospel to preach to them that dwell upon the earth, and to every kindred and nation."

That the attention of the philosophical world has been directed to this subject, will appear from the following notice, which made its appearance in the London Scientific Journals, in 1838:—"A Prize being offered for the discovery of a horizontal direction in Aerostation, M. Mingreli of Bologna, M. Pietri-poli of Venice, and Mr. Lember of Nuremberg, have each assumed the merit of resolving this problem. It does not appear that any one of these has come forward to establish, by practical experiment, the validity of his claim; but a pamphlet has lately been reprinted at Paris (first printed at Vienna) on this subject, addressed to all the learned societies in Europe. The following passage appears in the work: 'Professor Robertson proposes to construct an aerostatic machine, 150 ft. in diameter, to be capable of raising 72,954 kilograms, equivalent to 149,037 lbs. weight (French). To be capable of conveying all necessaries for the support of sixty individuals, scientific characters, to be selected by the Academicians, and the aerial navigations to last for some months, exploring different heights and climates, &c., in all seasons. If, from accident, or wear, the machine, elevated above the ocean, should fail in its functions, to be furnished with a ship that will ensure the return of the Aeronauts.'"

Should any one be disposed to insinuate, that the views now stated on this subject are chimerical and fallacious, I beg leave to remind them, that, not more than twenty years ago, the idea of a large vessel, without oars and sails, to be navigated against the wind, with the rapidity of ten miles an hour, would have been considered as next to an impossibility, and a mere fanciful scheme, which could never be realized. Yet, we now behold such vehicles transporting whole villages to the places of their destination, with a degree of ease, comfort, and expedition, formerly



unknown. And little more than forty years have elapsed, since it would have been viewed as still more chimerical to have broached the idea, that a machine might be constructed, by which human beings might ascend more than two miles above the surface of the earth, and fly through the region of the clouds at the rate of seventy miles an hour, carrying along with them books, instruments, and provisions. Yet, both these schemes have been fully realized, and, like many other inventions of the human intellect, are doubtless intended to subserve some important ends in the economy of Divine Providence.

### The Robelister.

THE BIRTH OF MARY STUART.

(Concluded from page 338.)

"I see no gleam of mail," whispered the aged man, who had first directed the attention of his comrades to the approaching sounds, "I see no gleam of mail, nor, methinks, are there any lances clustered beneath yon banner!"

"Tush, man," replied another, "no human eye could mark the gleam of mail, nor note the difference between a herald's baton and a knight's weapon, athwart the lines of snow that drive so densely earthward."

"True, Lethington—well spoken," muttered a third, his hand still resting on the pommel of his sword; "well spoken! Friends would not march so slowly through such pitiless storm; nor would it be aught strange or new to meet with treachery and war beneath the hollow guise of the fause Southron's amity. Better to arms! say I."

"So said not I, natheless," answered he, who had been addressed as Lethington. "So said not I; nor see I aught, that I should say so. No human eye, indeed, could mark the flash of mail or the twinkling of lance-heads in such a flurry as this present; but he were blind, indeed, who could not mark those banners. There be enough, I trow, among that group—scarcely five score, methinks, of horsemen—to array a royal host. Trust me, good friends, these be but pursuivants and peaceful heralds—the train, I well believe, even as Thirlestane told ye, of the Lord Lion king."

Even as he spoke, a heavy, grating clash was heard below, followed by the rattle of chains, and the creaking of heavy timbers.

"There—hear ye not," continued the last speaker, "portcullis up! down drawbridge! So deals not Thirlestane with suspected friends, or open foemen!"

And as he spoke, the voice of that bold baron rose clear above the din and tumult.

"How now, my masters—peace! peace with your senseless blasts, I say; else may ye lack the breath, ye so expend, to cool your

brow—'fore heaven, but ye shall find them hot enough, an' ye but wind one other flourish! The king is ill at ease!"

What followed might not be noted, where they stood at that high casement; but the music sank at once, and they might see the train dismount and disappear, each after each, as they were swallowed up by the projecting vaults of barbican and ballium.

"The king—my lords—the king! Look to his highness!" shouted one who, less absorbed than his fellows in admiring the entrance of the fair procession, had turned his head towards the couch of the deserted monarch.

Quick as thought, every eye glanced backward in dismay, as each became aware that not he only, but all his comrades, had, with a recklessness which, should the prince recover, might well be construed into treason, departed from their posts like false and faithless soldiers. Nor was the sight that met them in the least calculated to assuage their fears, or to diminish their sense of guilt and degradation.

The consciousness of intellect had, it would seem, at once and thoroughly returned to the unhappy prince, as the wild clamour of the trumpets pierced the shroud that had so long involved his mind in dark oblivion. His eyes, though they glared wildly to and fro, no longer lacked a spark of animation, which told that, for the first time now in many days, they were taking note of the surrounding objects; and his attenuated frame shook with a convulsive motion, evidently the effect of some strong passion—whether it were the eagerness of expectation—the anguish of insulted pride—or the heart-sickening consciousness that he was thus neglected at his utmost need.

He had already risen from his bed of sickness, and, standing erect, although with tottering limbs, had partially attired himself.

"My liege, for sake of heaven, my gracious liege," exclaimed the chamberlain, rushing toward him, "for sake of heaven, compose you. There is no cause for fear."

"Fear—airrah!" cried the haughty monarch, his eyes lightening with indignation—"Fear—sirrah! What Stuart hath ever known the word? Summon me Thirlestane hither!—no words I say, no words! By him that made, I will rise. It matters not, I say," he continued, turning sharply round on the physician, who was interposing with some words of soothing and entreaty—"It matters not to parley!—Die!—Think ye, I know not even now that I am dying—and what availeth it to live? But ere I die, I will perform my duties to my people! Thirlestane!—Go, call me Thirlestane!"

As he spoke, raising his feeble voice to the highest pitch of his lungs, the noble warrior, on whom he so fully and so worthily

relied, entered the chamber, accompanied by the highest dignitary of the heraldic college—the Lion king-at-arms, his quartered tabard glittering with blazonry of every hue, so brilliant that it mocked the gazer's eye, and his crown of honour sparkling with jewels, and surmounted by the rampant effigy of the monarch of the brute creation, whose name he bore.

"Thirlestane, what tidings?—speak! Say out, Lord Lion—what tidings from our consort?" he cried, almost before his eyes could have descried the characters of those who stood beside him—"Palter not, nobles—seek not to deceive me—I know ye are from Edinburgh—I know ye bear me tidings from my queen—I know I am a father!"

With a strange expression of astonishment painted on his high features, the knight of Thirlestane gazed around him, as though to learn from whom the prince had drawn his information; but from every visage was reflected the same wondering aspect.

"Speak—I command ye—speak! while I have power to hear ye!—Say! say it is a boy, and I will bless ye!" and the violent excitement which had momentarily supported him, subsiding as rapidly as it had flashed out, the king sank down upon the cushions from which he had just risen—faint, gasping, and exhausted.

"Her majesty is passing well!" replied the herald, as soon as his astonishment at the strange scene he witnessed, permitted him to speak—"she hath presented to your grace a lovely daughter."

"A daughter!"—murmured the dying sovereign—"alack the day, a daughter! With a lassie came the crown of the Stuarts—and with a lassie shall it pass away!" A quick spasm shot across his face—a shiver ran through all his limbs—his eyes glared wildly, and then closed for a second's space! Again the lids rose, leaving the balls exposed—rigid and sightless—the jaw dropped, and the struggle ended. With a fearful prophecy upon his lips—a prophecy in after days too well remembered—for too well was it fulfilled—he passed away—happy that he lived not to see his realm dismembered! He passed away—and scarcely had the spirit parted from its mortal shrine, ere the same trumpets, which had roused him from his recent stupor, rang yet more loudly over his senseless clay, proclaiming, with the mingled voice of heralds—"Mary—by God's grace—queen of France and Scotland!"—*The Magnolia.*

### Select Biography.

WILLIAM ROSCOE.

[We resume Dr. Traill's interesting Memoir from page 323.]

"We come now to the principal event in the

history of our author, the publication of the "*Life of Lorenzo de' Medici*," which appeared in the winter of 1795, in two volumes quarto. The work was printed by John McCreery in Liverpool, and is a fine specimen of provincial typography, both for accuracy and elegance of execution.

"The sensation produced by this work was immense; the first edition was rapidly exhausted, and a second was demanded by the public within a few months. Letters of the most gratifying kind were showered on the author from high literary authorities in all quarters. Among others, the late Earl of Bristol, Bishop of Derry, then resident at Rome, hailed with the highest encomiums the appearance of an English work, which was the surprise and envy of the Italians themselves; and he immediately wrote to the publisher to know "what present of Italian books would be most acceptable to the accomplished author?" Its success on the continent was no less gratifying. Besides a reprint of the original, the work was speedily translated into the Italian, French, and German languages; and it procured for Roscoe the esteem and correspondence of some of the most eminent literary men of Europe.

"The success of the *Life of Lorenzo* appears to have confirmed the author's intention of relinquishing his practice as an attorney; and, some time after that event, he entered his name as a member of Gray's-inn, with a view of being called to the bar. This determination, however, he also relinquished, upon keeping a few terms.

"Mr. Roscoe's retirement from professional labours enabled him to devote himself with increased assiduity to Italian literature. To relieve his mind from the fatigue of more intense researches, he this year translated into English verse the *Balia* of Tassilo, in which the long neglected beauties of the Italian poet are brought home to British ears and British feelings with admirable tact and spirit. His more arduous occupations were the vast stores of Italian history about the period of the restoration of Letters, with a view to the *Life of Leo X.*; a subject which had been recommended to him by Horace Walpole (Lord Orford), and some other literary friends, after his successful publication of the *Life of Lorenzo the Magnificent*.

"In the year 1798, the want of a public reading-room on a better footing than Liverpool then could boast, caused the foundation of our Athenæum. The plan suggested by Dr. Rutter was warmly supported by Mr. Roscoe, Dr. Currie, Mr. George Case, and some other gentlemen, who, exerting their influence among their friends, obtained so general a subscription in Liverpool, that the foundations of our magnificent Consultation Library and News-Room were speedily laid, and a considerable collection of books soon

formed. In this institution, as creditable to his native town, Mr. Roscoe always took much delight.

"In a playful letter to Fuseli the painter, in 1799, Mr. Roscoe mentions his removal, and his intention of not again embarking in any kind of business, but of dedicating himself wholly to agricultural and literary pursuits. His tastes were simple, his views moderate, and his means fully competent to realise his plans; from which it is greatly to be lamented that any circumstances should ever have induced him to deviate. While employed as a professional man to arrange the involved concerns of the bank of Messrs. J. and W. Clarke, he was thus brought into contact with Sir Benjamin Hammet, a London Banker, who held acceptances of the Liverpool Bank to an immense amount (I am informed for 200,000*l.*) Hammet was so struck with Roscoe's ability in arranging the affairs of his friends, that he wished him to become a partner in the concern. This he repeatedly refused; but Hammet threatened, in case of his refusal to join the concern, to make it bankrupt: Roscoe, satisfied that the assets were, in ordinary times, more than sufficient to cover the demands against the bank, finally consented, and for twenty years the principal part of his time was occupied in the management of that important establishment.

"While thus employed, the hours which he was now enabled to devote to the history of Leo were abstracted from the period usually dedicated to repose or recreation.

"In 1803, the Botanic Garden of Liverpool was established, chiefly through the influence of Mr. Roscoe, and, at its opening, he delivered an address to the proprietors, which was printed.

"In 1805, he completed his history of the "*Life and Pontificate of Leo X.*" which appeared that year in four volumes 4*to.*

"This elaborate work had been the fruit of much research, of intense previous study, and was always regarded by its author as superior to his *Life of Lorenzo*: yet it was not so favourably received by the British public; a circumstance, with some truth, attributed to the violent attacks on it in several of our periodical works.

"The hostility of some of the reviews was evidently produced by political rancour toward Roscoe as an opponent of the ministerial measures of that eventful period; in others it sprang from anger at the manner in which he had treated the character of Luther as the founder of a new church.

"The merits of the *Life of Leo* were, however, differently estimated on the Continent. It was speedily translated into French, German, and Italian; and the extensive sale of several editions of it in Italy, where, it may be fairly presumed, the best judgments of its wants or its defects could be formed, suffi-

ciently attests the character which foreign critics entertain of this great work of our author.

"On the appearance of the British criticisms, Mr. Roscoe prepared a full answer to the objections of the reviewers, but this reply he never published; contenting himself with inserting a short abstract of it in the preface to the second edition, which appeared in 1806, within a year from the publication of the first. The chief objections, in addition to the criticisms above stated, were, that he was fond of paradoxical opinions,—as instanced in the chivalrous defence of the character of Lucretia Borgia,—and in his doubting whether Pope Alexander VI. was stained with every crime laid to his charge by his numerous enemies,—that he was too fond of quotations from the poets,—and that by retaining Italian orthography of proper names, he had made needless innovations on our language. These charges are not very important defects in such an elaborate work, even if we admit their justice. In my opinion, they are sufficiently answered by his few remarks; and the *Life and Pontificate of Leo X.* already ranks, by the beauty of its style, and the value of research, among our standard historical works.

"While engaged in these occupations, on the dissolution of Parliament, in October, 1806, Mr. Roscoe was, to himself, most unexpectedly called on to become a candidate for the representation of his native town. The requisition was signed only a few days previous to the election:—and, after a keen contest for eight days, during which, there was a coalition against him, between the friends of the rival candidates Generals Tarleton and Gascoyne, he was placed at the head of the poll by a large majority.

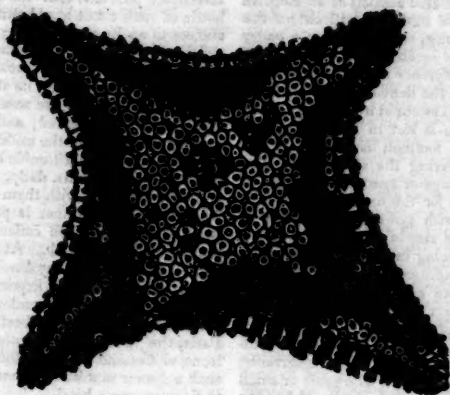
"His parliamentary career was of short duration, but he had the satisfaction, in that short period, of declaring his sentiments on several subjects in which he felt a deep interest. He spoke and voted for Sir Samuel Romilly's bill for rendering real estates subject to simple contract debts; he had the happiness to lift his voice in Parliament for the abolition of the slave-trade, and to see that great act of national justice triumphantly carried.

"Mr. Roscoe's chief parliamentary friends at that time, were, Mr. Whitbread, Sir Samuel Romilly, and Mr. William Smith; but he never permanently attached himself to the ministry; and was by them regarded as a person who would rather act on his own views of what was right, than enter into the trammels of party.

"On the dissolution of Parliament, he received another requisition to offer himself for Liverpool, which he declined.

"We have already noticed Mr. Roscoe as the earnest advocate of peace. In 1808, he





(New Star Fish.)

published "*Considerations on the Causes and Consequences of the War with France*,"—a pamphlet which excited much attention, and speedily went through eight editions. It was followed in the same year by another pamphlet, entitled "*Remarks on the Proposals made to Great Britain for opening Negotiations for Peace with France*," in which he endeavoured to show that the advances of France had not been met with a sincere desire on the part of our Government to put an end to the miseries of a ruinous and bloody contest.

"In 1810, Mr. Roscoe published a Letter to the present Lord, then Mr. Brougham, on the question of *Parliamentary Reform*. In that tract he advocates a more extensive Reform than the partial measures then in contemplation by the Opposition; and the coincidence, in many respects, between his suggestions and a late measure, has caused a republication of Mr. Roscoe's pamphlet.

"This letter brought him into more immediate correspondence with Mr. Brougham; and when that gentleman was invited to become a candidate for the representation of Liverpool in 1813, Mr. Roscoe not only entered warmly into the contest to support Mr. Brougham, but, on the return of Mr. Canning, the rival candidate, wrote a caustic review of the electioneering speeches of that statesman, which the enthusiasm of his admirers had collected into a bulky pamphlet.

"At every period of his life Mr. Roscoe was much attached to the study of Botany. As we have stated, the establishment of our Botanic Garden was principally due to his suggestions. In 1808, he presented to the Linnean Society his valuable paper "*On a new arrangement of the Scitamineae order*

*of plants*," which appeared in their Transactions, and established his claim to the character of an original thinker in this elegant department of natural history. His reputation, still more than the claims of private friendship, led Sir James Edward Smith to institute the genus *Roscoea*, which now contains many species of that beautiful order.

(To be concluded in our next.)

### The Naturalist.

#### NEW STAR-FISH.

A SPECIMEN of this beautiful and new species of star-fish has lately been procured from the Coast of Caithness, by Dr. George Johnstone, of Berwick-upon-Tweed; in compliment to whom, it is named, *Asterias Johnstonei*. The body is square; two of the angles are somewhat more produced than the others; the surface is flat, and covered with granules and warts; in the centre of a ring of the former are frequent small apertures protected by a pair of roundish scales, which open and shut at the will of the animal. When fresh, the colour of this beautiful creature of the deep is a bright red or scarlet; but, by keeping, the colour fades to a faint and dirty brownish yellow. The above figure represents it about one half of the natural size.

### Public Journals.

#### LIVING IN PARIS.

In general, the system of householding in Paris, in all its accessories, is small and pitiful, or what is best expressed by their own expressive word, *maquign*. In comparison

with the well-regulated comfort of an English establishment, the most magnificent of the Parisian households, is mounted on a paltry scale; and in the secondary and third orders of society, the difference is still more remarkable. It is true, the deficiency of servants is facilitated by the system of living on detached stories. No time is lost in running up and down stairs—no footman is wanted for the purpose of answering the street-door. The majority of lodgings or apartments consist of an ante-chamber for the use of the servants, a dining-room, with bed-room and offices in proportion to the size of the family. Every room, therefore, being in constant occupation, there are no supernumerary chambers to occupy the time and care of supernumeraries; a household of six servants is considered a large one, and of four a sufficient. When the half dozen is extended, it is only to multiply the number of footmen or stable-servants; while in the family of the *bourgeois* or small rentier, as in the same modest class of London lodgers, the *bonne*, or maid of all work, is the "many-sided slave" of the house.

To these servants, whether in the noble hotel of the Faubourg St. Germain or the fourth story of some small mansion in the Marais, only two meals a day are allotted, and those chiefly composed of broth and vegetables. There is nothing like the plentiful housekeeping of an opulent English family, from one end of France to the other. Every thing is calculated by *portions*, by ounces, by pennyweights. The noble sirloin, the huge plum-pudding, the bread and butter *à discrétion*, would be regarded as a hecatomb fit only for the board of an ogre. The well-seethed meat from which his master's *potage* has been extracted, a vast green pond of spinach, a bowl of stewed white beans, or a salad, with an occasional dish of well-cooked mutton chops, is considered luxurious living by the menials of the best houses. From the table this parsimony extends to the fuel department. Except at the two moments of the day when breakfast or dinner is preparing, scarcely any fire is kept in the offices. One of their great charges of troublesomeness against English inmates is, the constant demand for hot-water. They insist that, between the tea-making of the maids and ablutions of the master and mistress, we cost them a fortune a-day in logs of wood and pans of charcoal; and, during the summer months, hot water forms a regular article of extra expenditure in the furnished hotels. Even water for household use, scantily as it is furnished, and disgusting as are the results of such scantiness, is proverbially expensive in Paris, Louis Philippe having been heard to remark, that he furnishes his navy with wine at Toulon at a less cost per gallon than the price of Seine water in the capital. Of the cheap *vin ordinaire*, however, to which his Majesty alluded, it may be ob-

served, *en passant*, that the very smell of a bottle of such claret would suffice to give the cholera to an English hackney-coachman.

It is to these habits of domestic meanness and discomfort, that the increase of *restaurants*' establishments may be attributed. The *restaurants* of Paris are said to amount to more than three thousand; and a considerable number of persons of the middle classes avoid the responsibility and trouble of a household, by taking their meals, daily, *au restaurant*, or being furnished with them by a *traiteur*. The expense of a dinner is pretty nearly the same as at an English coffee-house, greater than at an English club. At the respectable houses, a single man may dine for six or seven francs, or augment the expense to the prices of the Albion or the Clarendon; but a large party is furnished at the best *restaurant* in Paris, the *Rocher de Cancale*, for two napoleons, or five-and-thirty shillings a head, with such a dinner as would be charged in London at five guineas a head.

Few things tend more completely to disorganize the habits of domestic life than this system of dining in public. From the brilliant saloons of the Café de Paris, Vésfour, or Vêry, it is difficult to a Frenchman to return to the apartment whose hearth blazes not, and whose lamp is still unlighted. The theatres naturally present themselves as a welcome intermediary transition; and it is chiefly to this cause we attribute the nightly filling of ten or a dozen theatres. The French are not great readers—have no private libraries—and the excitement of the drama is necessary to fill up the vacuum of their most undomesticated frame of life. It is an error to suppose that their dramatic entertainments are enjoyed at a cheaper rate than our own. The prices of the *Théâtre Français*, which is nightly overflowing, are nearly double those of any London theatre; and such, too, is the case with the respectable juniors; nor is there a half-price to accommodate the trading and working classes.

It is but charitable to attribute to the incompleteness of their establishments, the want of hospitality so remarkable among the Parisians. A kitchen six feet square, closely adjoining the dining-room, is, by no means, propitious to dinner-giving; and they accordingly limit their entertainments to a few glasses of syrup, or sugar and water. All this humiliating parsimony is not without its effect on the national character. The human mind readily narrows itself to its sphere of action: and better qualities come to be doled out in portions, and weighed in pennyweights, as well as *fricandeaux* and pickled tunny. The Parisians are small and mean in all their calculations. With the exception of their public monuments, every thing is on the most pitiful calibre; and the word "shabby!" is constantly rising

to the lips of all foreigners with whom the French are in habits of intercourse.

The most liberal in their expenditure, are the families of what is insolently termed, by the Faubourg St. Germain, *l'aristocratie de finance*; i. e. the wealthy bankers, stock-brokers, and merchants, who inhabit the Chaussée d'Antin, and newly-erected quarters of Paris,—such as the Rothschilds, Roys, Delesserts, Lefevres, Foulds, &c. &c. &c. These are the people who possess the finest houses, furniture, equipages, jewels, villas; and who make feasts, not only for their friends, but for themselves. The gay carriages filled with pretty, showily-dressed women, which frequent the Avenue de Longchamps—the best boxes at the French opera—the handsomest country-houses on the banks of the Seine or the Marne—belong to this class of the community. It was among these that Monsieur Thiers, the minister, and Monsieur Lebon, the Belgian ambassador, sought their wives, who had not only money to spend, but the inclination to spend it. It is among these that Fossin disposes of his diamonds, Vacher of his furniture, Odiot of his plate, Herbault of his hats, Chevêt of his pine-apples. These are the people who applaud Scribe, and devour Balzac; for whom Taglioni dances, and Falcon sings!

Let it not be supposed that the aristocracy of the Faubourg St. Germain, which affects to look down with contempt upon this gaudy, fluttering, ephemeral crew, is a jot more dignified in its habits, or magnanimous in its principles. They make twice as much parade over their meagre, ill-served dinners; and perform *ko-too* with a far more Chinese ceremonial, in their half-lighted and whole faded saloons. They are invariably on the *qui vive* to let or sell any portion of their belongings; pretending to disregard the luxuries of life, except when, at some diplomatic *fête*, they are to be enjoyed for nothing. With this view, they fasten upon the different embassies; on this account, they abhor the dynasty whose delinquency has forced them to resign the feasts of the Tuileries, and the good things emanating from government; for who can give credit to their affectation of loyalty towards the deposed family, in whose favour not a finger was uplifted by the nobility during the struggle of the three days! We do not hesitate to assert, that all the higher grades of nobility have departed from France; and that there is as much difference in points of honour and generosity between an English nobleman and a French ultra, as between the Chevalier Bayard and a coal-heaver. — *The Metropolitan*.

#### PREMATURE INTERMENT.

THERE can be no doubt, that in warm climates, in Ireland, and some other countries in which early interment is customary, and

in periods of epidemic and infectious diseases, persons have been prematurely committed to the grave, in whom, although there was apparent death, yet life still remained. In this country, therefore, and in many others, the rights of sepulture are deferred until putrefaction, the unequivocal test of the total cessation of every function of life, begins to display itself. Numerous well authenticated cases of apparent death might be mentioned; but not to occupy your time unnecessarily, I will mention a few only. Diemerbroeck, in his work, "*Tractatus de Peste*," (lib. iv. hât. 85.) states, that a peasant, who had apparently died of the plague, and had discovered no signs of respiration after three days, on being carried to the grave, recovered, and lived many years afterwards. Howard, the philanthropist, in his works on prisons, mentions that he has known instances where persons supposed to be dead of the gaol fever, and brought out for burial, on being washed with cold water has shown signs of life, and soon afterwards recovered. Several instances of this kind have lately occurred in India. One of the most heart-rending accounts of premature interments that I know, refers to one of the family of Clopton, of Clopton-hall, near Stratford-on-Avon. A contagious fever was carried into the family, and attacked one of the daughters and a son. This young lady apparently died, and was deposited in the family vault, under the church at Stratford, on a bier, as was the custom of the period, the time of Elizabeth, in great families who had vaults. About a week, or ten days afterwards, her brother actually died; and, on opening the vault, to prepare for his interment, the unfortunate lady was found sitting on the steps of the vault, having risen from her bier, and died, if not of the horror which her situation must have excited, of starvation. Perhaps some of you know the anecdote in the history of Vesalius, the celebrated anatomist, regarding the dissection of a Spanish gentleman, in whom, on opening the thorax, the heart was found still pulsating. The unfortunate philosopher was brought before the Inquisition, and, but for the intercession of Philip the Second, to whom he was physician, would have been condemned to death. He expiated his unintentional offence by a journey to the Holy Land; and, in returning, was shipwrecked on the island of Zanté, where he died of hunger. M. Bruhier, a French physician in the seventeenth century, relates a case, on the authority of M. L'Abbe Menon, of a young woman who was restored from apparent death by the first incision of the anatomist's scalpel, and lived many years afterwards. Enough has been detailed to show the necessity of not pronouncing hastily on the presence of death, until the last unequivocal sign presents itself. At a late

junction, the state of collapse which occurred in Asiatic cholera, bore, in many instances, the closest similitude to death; and, in a less enlightened age, might have added many instances to those already too numerous tales of horror, of hasty and inconsiderate entombment of the living. Those who are desirous of perusing extraordinary relations of this kind may be amply satisfied in the article, "Premature Interment," in the *Encyclopædia Britannica*; in the works of Diemerbroeck and Hildanus; and in the "Dissertation sur l'incertitude des signes de la mort et l'abus des internens, et embaumemens précipités," of John Bruhier, published in 1742. Many of the accounts of this description are, undoubtedly, fabulous; but it is impossible to deny that such instances have occurred.—From Professor A. T. Thompson's *Lectures on Medical Jurisprudence*; reported in the *Lancet*.

#### THE SIGNS OF DEATH.

THE first of the signs of death, is the suspension of respiration, and of pulsation in the heart and arteries. The suspension of respiration is the most certain of these, and it cannot be continued many minutes without actual death supervening; whereas the action of the heart and arteries may be suspended for a considerable time, if respiration be still carried on, however obscurely, and yet those organs be again awakened to activity. But when respiration ceases, nothing can again arouse their function into action, the irritability of the heart depending solely on the due oxidizement, or change, of the vital fluid from venous to arterial blood; so true is the scriptural phrase, that "life is in the breath." The first object, therefore, in supposed death, whether occurring suddenly, or from lingering disease, is to ascertain whether respiration still continues. This can, in many instances, be perceived by baring the thorax and abdomen; for it is impossible for breathing to be carried on for many seconds without the influence of the respiratory muscles, the effect of the action of which is to elevate the ribs and depress the diaphragm, so as to push forward the sternum, and cause a momentary swelling of the abdomen. It is of great importance to the young practitioner, to accustom his eye to judge accurately of these movements, as the ordinary methods of applying a mirror to the mouth, or a downy feather near it, are both liable to error. If the mirror be warmer than the expired breath, no sign can be obtained by it, because the breath is not condensed upon it; or, the insensible perspiration from the hand of him who holds it may sully its surface; whilst "the light and weightless down," if confided in, will delude more than the prince, who is thus described as having

been deceived by it, when carrying off the crown from the pillow of his royal father.

"By his gates of breath,  
There lies a downy feather, which stirs not;  
Did he breathe that light and weightless down  
Perchance must move."

Another symptom, the opacity and want of lustre in the eye, is equally fallacious; even the thin slimy membrane which covers the cornea in the eye of the dead, which breaks in pieces when touched, and is easily removed from the cornea by wiping, sometimes is formed many hours before death occurs; and I have seen it in cases which, after all hope had ceased, recovered. In several instances, also, this appearance does not present itself even after death; as, for instance, in cases of poisoning by hydrocyanic acid, in which the eye retains all its lustre for hours after death; and the iris even contracts when approached by a bright light. This sign, therefore, when taken alone, is of no value; although, in conjunction with others, it tends to confirm the suspicion that death has already gained his triumph.

The state of collapse which is one of the symptoms of cholera asphyxia, has demonstrated how little is the value of coldness of the body as a sign of death. In that singular disease, the coldness which accompanies the state of collapse is that of ice, and during it no pulsation can be perceived, even at the heart; yet the person lives and breathes, and frequently recovers. Drowned persons also, in whom animation is only suspended, and who may be recalled to life, are always cold; whereas in some diseases, apoplexy, for example, a certain degree of warmth is perceived for many hours. I have noticed it in some bodies on the day after that on which the person died; and yet no doubt whatever existed that death had actually taken place. A beggar went to bed drunk, and died suddenly during the night. On the next evening he was carried to the anatomical hall in Padua, and, on the third day after his death, he was dissected. Morgagni, who operated, found the body still warm. Paleness and lividity of countenance always accompany such a state of collapse as I have mentioned; the body even becomes blue; this sign, therefore, which is usually put down as one indicating death, is of less value than any of the others. Cases, on the other hand, have occurred in which the countenance has remained unchanged a considerable time after death; and, in some instances, as Dr. Paris has remarked, "its colour and complexion have not only been preserved, but even heightened;" as if the spirit, scorning the blow which severed it from mortality had left the smile it raised, upon the moveless features; or, as Shakespeare would express it,—

"smiling, as some fly had tickled slumber,  
Not as death's dart, being laugh'd at."

Next to putrefaction, the rigidity of the limbs is one of the most certain signs of death. It is true that stiffness of the limbs may proceed from several causes, but the rigidity thus produced is not difficult to distinguish from that of death: in some cases of syncope, and in catalepsy, there is considerable stiffness; but, in such cases, it is accompanied with warmth, and takes place, as Orfila has remarked, immediately after the commencement of the disease, whereas the stiffness of death does not commence until some time after death, when the animal heat is no longer perceptible to the senses. The stiffness which occurs in some convulsive affections is, also, as readily distinguished from the rigidity of death, by the fact, that although there is great difficulty in changing the position of the rigid limbs, yet, when left, they immediately resume their former position: in the stiffness of death, the direction of the limb which has been changed does not return to its former position. Orfila has supposed, that it is possible to mistake the stiffness of a person who has been frozen, but is not dead, for that which is the inevitable result of death; but, in the former case, the stiffness is uniform; the skin, the mammae and belly are as rigid as the muscles, a circumstance not present in the stiffness of death, in which the muscles alone display any degree of resistance. When the skin, also, of a frozen person is depressed by forcibly pressing the finger upon it, the hollow thus produced is a long time disappearing. He adds, when the position of a frozen limb is changed, a little noise is heard, caused by the rupture of the particles of ice contained in the displaced part. It must, however, be remarked, that this degree of freezing can only occur when the body has remained for some time after death exposed to extreme cold. I shall recur to this subject, in mentioning the signs which indicate that death has been the consequence of exposure to cold.

From all that has been said, it is evident that there are no certain signs that a person is truly dead, except the total cessation of respiration, and the commencing putridity of the body. The question then presents itself—by what means are we made aware of the existence of putrefaction?

In its earliest stage, putrefaction is suspected when the body becomes soft, and begins to exhale an offensive odour, and the fleshy parts to assume a dark colour. When it is no longer doubtful, the odour is strongly ammoniacal, the parts seem as if dissolving, their colour is constantly altering, and they separate into a kind of gelatinous mass. In such states of the body there can be no doubt that death is actually present; but if we wish to investigate its causes by dissec-

tion, no certain judgment can be formed on the state of the soft parts, after the first stage of putrefaction, or, rather, a tendency to it, has passed. But dissection is available, even in the last stage, long after interment has taken place, if the object be to ascertain fractures or injuries to bones; and, also, in some cases of poisoning, where the substances are of a character not very susceptible of decomposition. Fodere relates a case of a dead body having been found in a field, in the arrondissement of Trevoux, during the month of May, 1811. It was in a state of putridity, and the surgeon, who was ordered to examine it, not liking the task, reported generally that he had discovered no marks of violence; but, on interfering the body, it was remarked, on the dropping of a handkerchief which covered the head, that the bones of the cranium separated, and the brain issued out. A special examination of the head was ordered, and it was found that this person had received three blows from a cutting instrument, which separated the parietal bones from the rest of the skull. The bones had been replaced, and secured with the handkerchief. The murderers were afterwards discovered and punished. No rules can be laid down as to the time, after death, which may be allowed to intervene before putrefaction is likely to take place. If the person have died suddenly, it is likely to be retarded or accelerated only by the state of the weather: it is accelerated by heat and humidity, retarded by a cold and dry state of the atmosphere.—From Professor A. T. Thomson's *Lectures on Medical Jurisprudence*; reported in the *Lancet*.

### Notes of a Reader.

#### PREJUDICE AGAINST FISH.

We read in the newspapers ever and anon of alarming scarcities of food among the inhabitants of the Scotch islands and the coasts of Ireland. Why is this? The seas beside which the lot of these people has been cast abound, more than almost any others in the known world, with the richest and most grateful of food. Why do we hear of starvation among hundreds or thousands where Providence has prepared abundance, luxurious abundance, for myriads and millions? The fact is a very simple one, and it cannot be gainsayed. The Celtic tribes have retained to this hour the prejudices against fish and fishing, which we trace in every record of the uncivilized period of ancient Greece. While so many plans are in agitation for the improvement of the physical condition of one of the principal sections of our empire, why do we hear nothing of some national effort to overcome this fatal absurdity? Among the most crying cases of



recent Irish calamity, a large proportion come from the little islands scattered along the mouths of the great Irish estuaries. These famishing people have their salvation before their eyes—but they will not turn to it with a good heart. It is the same, or even worse, with the Hebrides at this moment. And what wonder that such should be the case? We happen to number among the most esteemed of our personal friends one of the principal proprietors of that interesting archipelago—and we are assured, that though, during thirty years past, that family has made every effort to encourage sea-fishing among their dependents, it has never been in their power to procure, except in the smoothest weather of summer and autumn, a decent supply of sea-fish even for their own table. The removal of a prejudice thus rooted might surely be the worthy object of some legislative measure, and by such only, we are well convinced, can it ever be effectually removed.—*Quarterly Review*.

#### THE PORTUGUESE REVOLUTION.

THE following forcible description of the horrors of the Portuguese Revolution in 1837, is from Lord Carnarvon's recently published work:—

On his lordship's arrival at Setuval—a considerable town in the south of the kingdom, he was dissuaded from pursuing his journey, and the town itself soon exhibited a terrific scene. On an open space adjoining the town, "an enormous concourse of people were assembled. Night had long set in, but we saw by the glare of the lamps the crowd collected most densely around a regimental band, which was playing with amazing spirit the Ultra-Royalist hymn; but even this favourite tune was often drowned by the deafening shouts of 'Miguel the First, the Absolute, the most Absolute King! and death to the Malleardos,\* death to the infamous Constitutionalists!' It was evident that the designs of the Miguelites in promoting this meeting had been crowned with success. The popular enthusiasm was at its height, and characterized by such extreme ferocity, that I could not behold it without awe, or hear the deadly imprecations heaped upon the Constitutionalists, without feeling that a ter-

\* The Constitutionalists were about this time contemptuously called the Malleardos, or Spotted Ones, in consequence of an accident that befell Dom Miguel; and the story is illustrative of the quick fancy and readiness of the people who made the application. He was driving an open carriage drawn by two spotted horses, which ran away with him with so much vehemence as to endanger his safety. The people, who were generally attached to Dom Miguel, immediately applied the term Malleardos to the Constitutionalists, thereby intending to express their belief that, in one respect at least, they resembled the spotted horses, being equally disposed to run away with the car of the state, and to compromise the safety of their prince.

rible hour of vengeance was at hand. I have mingled much in revolutionary scenes, but never before or since, have I seen the human face distorted by such a variety of horrible passions: passions cradled in fanaticism, nursed in silence and in gloom, but now roused to madness, and ready to break down every barrier opposed to their gratification. Every passing occurrence ministered to their hate, and furnished matter for hateful illustration: if a rocket went up ill, the people called it a Constitutionalist, a declaration received with yells expressive of the utmost detestation and contempt; if it rose well, they cried out that even thus should their knives be sent into the hearts of the accursed Freemasons, and then they expressed fervent wishes that their traitorous heads were burning in the wheel of the rocket. In short, among that assembled multitude all seemed alike transported by one common love for the Infant, by one common hatred to his opponents, and by one pervading sentiment of unlimited and almost phrenzied devotion to the church. They were inflamed by music and the spirit-stirring hymn; by wine, which gave an appalling character of desperation to their gestures; and by religious zealots, who whispered, in each pause of the storm, that every blow they struck was struck for God. It is difficult to describe the effect produced at intervals by the sudden glare of the fireworks dispersing the gloom and lighting up, though but for an instant, their stern and excited countenances. Those momentary gleams showed each man his neighbour's passion, and strengthened his own from a sense of the general sympathy; so that every moment their expressions of vengeance became fiercer, and their shouts more vehement and unintermitted.

"At length they raised the cry of 'Death to the English!' My host had long before urged me to quit the scene, but the deep interest with which I viewed these tumultuary proceedings fixed me spell-bound to the spot. Had my British origin been discovered, my situation might have been very unpleasant, but the same dark face, which in Spain convinced the authorities that I was a native outlaw, effectually shielded me at Setuval from the suspicion of being an Englishman; still my foreign accent might have betrayed me had I been compelled to speak, and I felt on many grounds the necessity of retiring, for the people were ripe for violence; and their leaders, seeing that the time for action had arrived, bade the music cease. The crowd, that had been long pent up, chafing like a mighty stream within a narrow channel, now overflowed on all sides, bearing down on Setuval to carry their revolutionary intentions into effect. In trying to disengage myself from the turmoil, I observed that I was often recognised as a stranger, though not as an

Englishman. Many fierce inquiring glances were bent upon me, many persons seemed inclined to stop me, and were only prevented by the hurried movements of the multitude, which pressed on, rank after rank, like the waves of the sea; once, indeed, a savage-looking fellow, rendered still more fierce by intoxication, seized me by the coat, and, declaring that I was a Freemason, desired me to shout for the Absolute King. My actual position was not agreeable, for my host had warned me that although I might pass through the crowd unmolested, still if a mere urchin raised the cry of Freemason against me, the people, in their irritated state, might fall upon me, as a pack obeys a single hound; no well-known Constitutionalist would that night, he assured me, trust himself on that plot of ground for all the treasures of the British exchequer; but the danger, if real, was but momentary, for, disordered by wine and forced onwards by the irresistible pressure of the crowd, my assailant lost his hold before I had time to reply. Extricating myself from the crowd I took refuge in a knoll of trees behind the chapel, where I saw groups of men careering around with shouts and gesticulations absolutely demoniac, and rather resembling enraged wild beasts than rational beings; and still as I made the best of my way to the inn by a circuitous path, I heard the loud beat of the drum and the infuriated cries of the people, as they rushed to attack the dwellings of the Constitutionals, who were, however, generally speaking, prepared for the tempest, and had fled from their houses some hours before the rising of the gale."

#### KEEPING THE SABBATH.

[The following is from an excellent, little work to be put into the hands of candidates for confirmation, and young persons generally. It is entitled *A Short Commentary on the Church Catechism*, and its author is the Rev. Charles Wesley, B.D., one of the Priests in ordinary to the King. The text is the Fourth Commandment:]

#### IV. "Remember that thou keep," &c.

The Sabbath day signifies the day of rest, which, under the law, was the seventh day of the week: the day on which God rested, or ceased, from the work of creation. This commandment, which was strictly binding upon the Jews, was particularly adapted to a worldly-minded people, whom it forced, by compelling a total abstinence from employment, to think, once in seven days, of the providence of God, and allow to the labourer and cattle that respite, with which a merciful Creator thought proper to indulge them.

The Sabbath day is kept holy by cessation from work, and devoting the leisure afforded

by that cessation to the immediate and especial service of God.

The Jews assembled to worship on the Sabbath (a): they also doubled the daily sacrifice (b): and it is very probable that the priests and Levites then read and expounded some portions of the law (c)."

"The stranger within thy gates," means any Gentile or foreigner, who lived among the Jews and had embraced their religion.

How impatiently, at one time, the restraint of this commandment was borne by a nation so addicted to gain, appears from the manner in which the prophets reproach them for polluting and profaning the Sabbath; though, in the age of our Saviour, they affected to keep it with a minute and superstitious exactness.

We may collect from the conduct and precepts of our Lord, how far the fourth commandment is binding upon Christians. He attended public worship; nor does he anywhere discountenance the strict observance of the Sabbath among the Jews, except when their foolish, overstrained interpretations, were plainly detrimental to the good of mankind. In every case of necessity and charity, he relaxed the pressure of the Mosaic yoke. His disciples were allowed to pluck the ears of corn, to rub, and to eat them on the Sabbath day, in order to satisfy their hunger; though the Jews, who considered this a sort of reaping, denied that it was lawful to do so on the Sabbath. He healed the sick upon the Sabbath day; an act, concerning the propriety of which the Pharisees appear to have doubted. He affirmed that the Sabbath was instituted by God for the benefit of human creatures; so that whatever is indispensable to the welfare of man is allowed by the Sabbath precept. On this day, acts of devotion and benevolence, with a reasonable attention to works of necessity, will characterize the conduct of the earnest Christian.

It is a violation of this day to neglect public worship; to transact worldly business, or encourage those who do; to engage in light amusements, or mental recreations that have no direct tendency to promote religious thoughts; to prevent the attendances of our servants at church, or allow no abatement of their ordinary labour; and to oppress the

#### Texts, &c.

(a) Lev. xxiii. 3.—"Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation."

(b) Num. xviii. 9, 10.—"And on the Sabbath day thou shalt offer two lambs of the first year, without spot, and two tenth deals of flour, for a meat offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering."

(c) Acts xv. 21.—"For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

\* There are several other texts, which we have not room to quote.

brate creation by urging them to efforts that imbibitor the existence they were intended to enjoy.

"If every person," says Bishop Blomfield, "who pretends to any religion, would fairly put it to his own conscience and reason, what kind of employment on the Sunday would be really most conducive to his own improvement, and to the honour of religion, he would need no casuist to resolve him what might, or might not, be done upon the Lord's day."

When St. Paul represents it as a matter of opinion, whether any one day should be regarded above another, the allusion is to Jewish observances. Some of the early Christians imagined it necessary, to keep the festivals and adhere to the precepts enjoined by the Mosaic law. Others, by openly contemning these scruples, did violence to the feelings of their weaker brethren. St. Paul asserts the liberty of a Christian in matters, that, of themselves, are neither right nor wrong, but the lawfulness or unlawfulness of which depends on the decision of the private judgment.

Sunday, the day of our Lord's resurrection, was fixed by the apostles and primitive Christians for religious assemblies and public worship. It was honoured by the names of the Lord's day.

"It is the will of the new law," says a venerable father, "that the Sabbath of a Christian should be continual." The more truly and vitally religious a man is, the more pleasing to his mind will be the spiritual Sabbath which the Christian is called upon to keep. He will delight in the increased opportunities which it offers, of indulging these sentiments and practising those virtues which the necessary business of the world impedes, and which, but for the cares and interruptions of the world, would cause him "to esteem," and to spend "every day alike."—(Rom. xiv. 5.)

#### A READY ANSWER.

An American Sunday-school teacher asked a child "Who killed Abel?"—"General Jackson."—"Another inquired of a scholar, "In what state were mankind left after the fall?"—"In the State of Vermont."—*Miss Martineau's Society in America.* [For other extracts from this clever and amusing work, and other New Books of the Season, see the Supplement published with the present Number.]

#### The Oathgiver.

*No new Sovereign in May.*—It is remarkable among the sovereigns who have sat on the English throne since William the Conqueror, that although each of the eleven months has witnessed the accession of one or more,

May has not been so fortunate, none having ascended the throne within this month.

*The Hat.*—In Lord Clarendon's essay on the decay of respect paid to old age, he says, that in his younger days he never kept his hat on before those older than himself, except at dinner.

*Nettles.*—With regard to the sting of nettles and other noxious herbs, except imported exotic ones, there is scarcely remembered one indigenous to Van Diemen's land that is at all liable to hurt. The curious nettle, however, the seeds of which Dr. John Henderson, of Hucksamabad, imported there seven years ago, from the Neilgherry hills of India, is common in gardens, being cultivated from the singular, electric effect that its touch produces; and the pretty *leaves acanthifolia*, though an annual, has established itself very generally about Hobart Town, and is sure to sting the inexperienced who attempts to gather its blossoms without gloves. In these cases, to rub the part affected with a leaf of balm, rosemary, mint, native mint, (*prostanthera*,) gum tree, or other aromatic herb, will speedily remove the smart.—*Hobart Town Courier.*

*Sayings.*—It is the test of sound principles that they are received slowly, and when established that they endure long. It is the test of quackery that it is greedily listened to, quickly laid aside. The cause is, that sound principles appeal to the reason, and false ones to the prejudices and narrow interests of mankind; and mankind are much more governed by prejudices and narrow interests than by reason. It is pity that rulers do not take the more difficult, but more honourable course of bringing reason into play. It is a clear proof that they are more intent on profiting by mankind, than that mankind should profit by them. Whenever one man is willing to serve another at the expense of principle, it must be from one of two reasons; either he cannot know what principle is, or he sacrifices it from some view of his own.—*The Original, by Mr. Walker.*

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